

10. Vol. 1.

THE

OCTOBER,  
1820.

# Religious Informer.

*PUBLISHED MONTHLY by EBEN'R CHASE ANDOVER, N. H.*

*Extract from the Minutes of Weare N. H. Quarterly Meeting,  
holden at Wilmot on the 6th and 7th days of Sept. 1820.*

Elders, Brethren, &c. being assembled; we united in prayer to Almighty God for his aid and blessing; then organized the meeting for business by appointing Elder H. D. Buzzell, *Moderator*, and Elder Ebenezer Chase, *Clerk*.

1st. Read the Minutes of the last Q. M.

2d. Received accounts from the several churches, [eleven in number,] by which we learnt that a good degree of stedfastness, union, and engagedness prevailed among them. In seven of the churches, are contained 407 members, viz. Ashby, 24. Enfield, 69. Fishersfield, 67. Newport, 78. Sutton, 31. Wilmot, 44. Weare, 94. The number, in the other four churches, was not ascertained.

3d. Voted that the next Quarterly Meeting be holden in Fishersfield, commencing the first Wednesday in November next.

4th. Informed the Q. M. that a *Constitution* had been framed, and a *Society* formed, last evening, for the purpose of receiving *donations* to assist *travelling preachers*; also, read the constitution, and the names of its officers.

5th. Conversed upon, and recommended to the brethren and friends to patronize a work, published by E. Chase, called the Religious Informer; believing that it will be for the advancement of the cause of Christ.

*Adjourned one hour.*

The afternoon was spent in singing, praying, exhorting, and preaching; and the next day was spent in the same manner. Our meeting was conducted with great harmony, good order, and much satisfaction; and we believe will be had in lasting remembrance.

*Signed in behalf of the Quarterly Meeting.*

EBENEZER CHASE, *Clerk.*

## ELDERS' CONFERENCE.

AT the Elders' Conference, holden the day preceding the Wear  
q. m. of Sept. last, a Society was formed for the purpose of assisting  
travelling preachers, and a vote passed that notice of the same be pub-  
lished in the Religious Informer, together with the Constitution of said  
Society, and the names of its Officers, which are as follow.—

## CONSTITUTION

OF a Society which was formed September 6th, in the year of  
our Lord, one thousand eight hundred and twenty.



1st. This Society shall be denominated the Free-will-Bap-  
tist Charitable Society.

2d. The object of this society is to raise money to assist  
those Preachers, whom the society may think proper to send  
out, that people may become acquainted with our order of  
preachers, and with the *liberty of the gospel*.

3d. This society shall consist of persons, who shall pay  
Twenty-five Cents or more into its treasury *annually*. Any  
member may withdraw his name at pleasure, by informing the  
*Recording Secretary*, whose duty it shall be to erase his name  
from the list.

4th. The society shall transact their business the day be-  
fore some quarterly meeting, at which time and place, a ser-  
mon will be delivered on the occasion, and a collection be ta-  
ken for said purposes. At the close of each meeting, the  
time and place of the next meeting shall be appointed. The  
society shall hold a meeting annually, in the month of Au-  
gust or September, and at each and every meeting which is  
duly notified, any business may be transacted that shall be  
deemed necessary. Notice published once in the Religious  
INFORMER, one week or more prior to a meeting, shall be con-  
sidered legal notice. Ten members shall form a *Quorum*.

5th. The management of its business shall be vested in a  
board, consisting of a President, a Vice-President, a Recording  
Secretary, a Treasurer, and two Directors, who shall be chos-  
en at the annual meeting.

6th. The board shall appoint as many assistants as may  
be deemed necessary to insure an extensive operation of the de-  
sign. Each assistant shall have a copy of the constitution,  
that he may receive subscriptions or donations, and forward  
the same to the Treasurer, on, or before the annual meeting,  
and transmit the names of the donors, with the amount of their

subscriptions to the Recording Secretary, as soon as convenient, after they are received.

7th. The President may convene the board, at discretion, stating to them the occasion; and if the President and Vice-President are absent, a Chairman may be appointed, and proceed to business.

8th. This Constitution may be altered, or amended, by a vote of *two thirds* of the members, present at some annual meeting of said society.

NAMES OF THE OFFICERS CHOSEN SEPTEMBER 5th, 1820.

*Eld. SOLOMON HOW, President. Eld. H. D. BUZZELL, Vice-President. Eld. EBENEZER CHASE, Recording Secretary. Eld. ELIJAH WATSON, Treasurer. Elders, WILLIAM DODGE & JOHN SWETT, Directors. Brethren, B. FOWLER, A. WHEELER, M. PEASLY, and D. CROSS, Assistants.*

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FOR THE INFORMER.

*Extract from the minutes of the Gorham Maine Q. M. holden at the South Meeting-house in Limington, August 16, and 17, 1820.*

Aug. 16. After an interview of singing, praise, and prayer, Chose Elder Zachariah Leach Moderator, and Elder Samuel Burbank Clerk. Then,

1. Proceeded to inquire into the state of the Churches, (being upwards of 20 in number,) which constitute this Q. M. and found that a good degree of engagedness and union existed in all of them, and that many of them have had additions, since the last Q. M. particularly the Church in Raymond, Me. 15 have been added of late, and still a prospect of an increase; Also, in Ossipee, N. H. there has been a good reformation, a number of the most respectable men (so called) have *bowed* the knee to the father of Our Lord Jesus Christ. There has been a number of late added to the 2d. Church in that town, and the prospect seems to be encouraging.

2. Adjourned the meeting of business till to-morrow morning 8 o'clock.

Met in the afternoon for worship. After solemn prayer & some exhortations, Elder John Buzzell delivered a discourse from Mark 1. 15. which was, edifying and awakening. This was followed by many judicious exhortations, both from brethren and sisters: finally, a time of refreshing was experienced.

Aug. 17th. Met for business agreeably to the above adjournment.

1. Appointed Elders John Buzzell, Samuel Burbank, Christopher Bullock, and Jeremiah Bullock for a committee to ordain brother Mayhew Clark to the work of the Ministry; if they think proper so to do, when they shall have made such examinations as are necessary in such cases.

2. Appointed Elders Zachariah Leach, Samuel Burbank, Jeremiah Bullock, Zachariah Jordan, and George Parcher, for a committee to visit the churches in Gray and Danville, and search out the gifts, and set in order the things that are wanting there.

3. Appointed Elders Zachariah Leach, Samuel Burbank, Henry Hobbs, and brethren, James Cally, and Samuel Cushman, for messengers to the Yearly Meeting, to be holden at Mount Vernon, the first Saturday and Sabbath in September next.

4. Agreed to hold the next Q. M. the third Wednesday and Thursday in October next, at the Meeting-house in Raymond, Maine.

5. Agreed to dissolve this Meeting.

*Meeting of worship.* Brother James Cally preached from John 14. 6. with a good degree of liberty and power. In the afternoon Elder Joseph White spake from Acts 20. 22, 23, 24, and in this discourse, he again took his farewell of his brethren and friends in Maine, being ready to depart, as it were, on the morrow to the State of Rhode-Island, to preach the Word of Life in that region; it was truly a solemn time; and a season which I think will be long remembered by many present; and the brethren and mourners seemed to part, as if sensible that

“Oft would wearied love retire,  
Oft would glowing hope expire,  
Oft would death and sorrow reign,  
Ere they all should meet again.”

SAMUEL BURBANK, Clerk.

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### ORDINATION.

Ordained in Ossipee, N. H. August 24th, 1820. MAYHEW CLARK of said town. The scene was solemn, the congregation large and attentive, and conducted with a great degree of so-

briety through the whole exercises; it appeared as if good was done in the name of JESUS.

Prayer in the beginning of the exercise by Elder Samuel Burbank; a suitable and well adapted discourse was delivered by Elder John Buzzell, about two hours in length, from 1 Tim. 4. 16. "*Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*" He spake 1st with regard to taking heed unto thyself. 2d. The doctrine. 3d. The necessity of continuing in them. 4th. The salvation to be experienced in consequence thereof. Ordaining prayer, fervent in the spirit, by Elder Jeremiah Bullock. A solemn and pertinent charge by Elder Christopher Bullock. Right hand of fellowship by Elder Burbank. Closing prayer by Elder Buzzell. The exercise was intermingled with exhortation and praise.

FOR THE INFORMER.

*Extract from the minutes of the Strafford, Vt. Qr. Meeting, held at Tunbridge, August 19 and 20, 1820.*

1. The meeting was opened by singing exhortation and prayer.
2. Chose Elder Nathaniel King *Moderator.*
3. Heard the records of the last *Quarterly Meeting* read.
4. Called for reports from the several churches belonging to this Q. M. [which are 12 in number,] from all of which we had information except one. Some additions have been made to several of the churches since the last Q. M. also, most of them have experienced times of refreshing.
5. We do not learn the number of members in each church by the last minutes except from three; viz.
6. Brookfield, west part, No. 30. Orange, No. 61. Vershire, No. 59. The number added to the churches since the last Q. M. is 34.
7. A letter was received from Huntington Q. M. which brought us the pleasing intelligence of revivals in that region.
8. Heard the report of the Messengers who were sent to the Yearly Meeting.
9. do. do. Wheelock & Huntington Q. M. both of whom brought refreshing accounts.
10. Intelligence was received from Holland-Purchase; which informed us, that the work of reformation was spreading in that region.

9. Voted that the next Q. M. be holden at Strafford, the Saturday following the third Wednesday in January next.

*Adjourned.*

In the afternoon Eld. Reuben Allen preached from 2d. Kings 5. 13. The next day being Sabbath, a large concourse of people gathered, to whom Eld. Samuel Webster preached in the forenoon, from John 3. 3. and in the afternoon Elder R. Allen preached from 1st Cor. 15. 58.

After the meeting of worship closed, we voted that *Elders* A. Buzzell, G. Hacket, N. King, and *Deacons*, Joshua Folsom and Daniel Folsom be messengers to visit the brethren in Vershire.

Thus our Q. M. ended with much satisfaction, believing that we enjoyed much of God's presence through the meeting, and hoping we may enjoy a continuance of the same, until we meet in that glorious meeting, never more to part.

GEORGE HACKET, *Clerk.*

*Letter from Gabriel Tissera to the Corresponding Secretary.*

BATTICOTCA, JAFFNA, Nov. 16, 1819.

REV. AND DEAR SIR,—Though nearly unknown to you except by name, yet having some knowledge of your character, and knowing the connection that subsists between you and the American missionaries in Jaffna, I take the liberty to write to you. I know that you are a friend to all who love the Lord Jesus Christ. When I consider that I am writing to a friend whose face I never saw in the flesh, but whom I hope to meet in the kingdom of heaven, where we shall unite in the loving and pleasant employment of praising our Redeemer,—my heart glows with warm affection towards you, and towards God my Saviour, who hath inspired such a hope in my breast.

The idea, that the children of God in America, and converts to Christianity in this heathen land, though separated by distance of place, are yet praying to the same God, loving the same Saviour, and communing together through the same Spirit, has been a great comfort to my soul. When I read of revivals in that land, and of what Christians are there doing for the spread of the Gospel, I feel a peculiar affection for them. When I see the heathen around me worshiping idols, sacrificing to devils whom they call gods, given to all kinds of vice, wholly ignorant of God who made them, and of the Saviour who redeemed them, and void of all just ideas of future retribu-

tion.—My heart is moved with compassion towards them: I am anxious to do much for their salvation, and it is my wish to spend my life in the service of Christ among the heathen. I should be greatly discouraged did I not know that Christ has promised always to be with his faithful servants. But when I consider the promises of God in his word, and that we in this heathen land are not alone, but that all the Christian world are praying for us, I am encouraged to go forward in the strength of the Lord, and do what I can in this glorious work.

I will now attempt to state to you some of my feelings before, as I hope, God had mercy on me. I was educated a Roman Catholic. I was in some degree zealous and strict in my profession, till, as near as I can remember, my thirteenth year, when, getting into the company of some bad young men, my mind was corrupted. By the influence of these young men, and the bad books they gave me to read, I left off attending church and was almost ready to laugh at religion. I did not believe that the Word of God was true, nor did I care for the things contained in it. In short, I had no relish for any thing serious; but, on the contrary, I recollect very well that I had the most bitter hatred to every thing which had even the appearance of religion. In this dangerous condition, dear Sir, with a heart full of pride on account of my supposed attainments, I went to your missionaries who had a few weeks before arrived at Columbo, and they were kindly pleased to instruct me.

I remember one remarkable instance of my unbelief and hatred to serious things. The Rev. Mr. Meigs attempted to speak to me on the importance of having a new heart, &c. Having a hatred to such talking, I first tried to wave the subject, by calling his attention to various objects that were in the room. But seeing that he was determined to pursue his topic, I became so impatient, that I exclaimed, "I beg, I beseech you, Sir, to say no more to me on this subject." Such were my feelings that he could by no means persuade me to hear him. I manifested such impatience, that he was, no doubt with grief, obliged to leave off for the time.

I remember some other circumstances like the following: viz. that instead of saying, God has granted me these mercies, I used to say, 'Nature has granted them.' Instead of saying, that God in his providence has done so, I used to say, "Chance has done it." I thought and many times said, the universe

has existed from eternity. It never was created and it never will end. I denied the resurrection of the dead. I thought that there would be no such thing as a final judgment,—that the earth would not undergo those changes the Holy Scriptures foretell, that the miracles recorded in Scripture were all fabulous,—that the Bible is but a device for deceiving men, & that, since there is no such thing as revelation, one religion is as good as another. I was used to say, that I would welcome death, because it will be an eternal sleep: meaning that my soul will be annihilated. The causes of disease and death, I argued, are no more than necessary operations of nature, and that the soul is created and destroyed by chance. I had not the least fear of God before my eyes. I was literally living “without hope and without God in the world.” I neither prayed to God as Protestants do, nor invoked the saints as Roman Catholics do. I sometimes went to a Protestant meeting, sometimes to a heathen temple, and sometimes to a Roman Catholic church. I cared little about any of them; only when in the last mentioned, I did some ceremonies to please my friends. This was about my sixteenth year.

About this time I engaged to serve your missionaries as an interpreter, and therefore accompanied them from Colombo, (my native town,) to Jaffna, where I have ever since served them in that capacity. Since I came to Jaffna, they occasionally talked with me about the state of my soul, but apparently in vain. They put religious books into my hands, and recommended them to my attentive perusal, but I could not be persuaded to read them. About this time, I found myself gradually believing, or rather forced to believe, the sacred truths which I was the medium of communicating to others. At length my doubts were removed, and my mind was convinced that I was in the road to destruction. But I am surprised to think, that notwithstanding this rational conviction, I delayed repentance, and thought I could repent when I came to die, and that religion, if attended to in youth, would destroy the hours of my pleasure. I never prayed. I took my meals, laid myself down to sleep, and rose in the morning, without ever thanking the Author of all my mercies. Sabbaths were sometimes spent in reading serious books, but they did not interest me, and I found no enjoyment in the Sabbath. I still showed a decided hatred to religion, and I add with grief, that I yet continued to undervalue the sacred Scriptures. I would

read any book but the Bible; and would bear any thing but serious conversation.

Blessed be God, that he did not cut me off when I was walking on the brink of hell. About last December, I was alarmed about my condition, and took myself to prayer; made some resolutions, and compelled myself to keep the Sabbath, as I then thought, and to love the christian ordinances, such as public and social worship, &c. I often made resolutions, and as often broke them, till at last, finding myself totally incapable of doing any thing to help myself, I saw the need of Christ, & of humbly taking my place at the foot of the cross. Such, dear sir, had been my feelings, before, as I hope, I found mercy of the Lord.

*We make the foregoing extract from Gabriel Tissera's letter, believing it will be satisfactory to our friends in this country, to hear that God is causing his light to spread amongst the heathen. The remainder of his letter states, that about the latter part of March last, he had a hope that God had mercy on his soul—that he now enjoys that peace which he once was a stranger to—that he feels an anxious desire for the conversion of the heathen, and expresses his satisfaction in seeing many of them under serious impressions about their souls; also, declares his anxious desire for the spread of the gospel in that region.*

*He closes his letter in the following manner.*

"I request an interest in your prayers. I send much love to you, and to the church of Christ of which you are the pastor. I should be happy to hear from you, if amidst all your important duties you can find time to write me a short letter for my consolation and encouragement. With Christian affection, I am, Dear Sir, Yours, GABRIEL TISSERA."

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*Extract from the Minutes of the New-Durham Quarterly Meeting, holden at Eld. Peter Clark's Meeting-house in Gilman-ton, August 16th and 17th 1820.*

1st. Opened meeting by prayer.

2d. Chose Elder Samuel B. Dyer *Moderator* and proceeded to organize the business of said meeting.

3d. Heard, and accepted the report of a committee, appointed to visit the brethren at Hawke, N. J. H. Said committee gave them the right hand of fellowship, as a church in connection with this Q. M.

4th. Heard, and accepted the report of a committee, appointed to visit, and assist the church at New-Durham. They ordained Br. Dunnill Stephens to the office of *Deacon* in said church.

5th. Heard, and accepted the report of a committee, appointed to visit the first church in Gilmanton. They ordained Br. Noah Glidden *Ruling Elder*, and Br. Benjamin Page *Deacon* in said church.

6th. Received accounts from the *churches*, situated at the following places: viz. Alton, the four churches in Barrington, Candia, Canterbury, Deerfield, Gilmanton, Hawke, Middleton, New-Durham, Nottingham, Pittsfield, & Somersworth. All the aforesaid churches stand fast in the faith, and most of them have experienced "*times of refreshings*" of late, especially, the church at Candia; to which have been added 30 since the last Quarterly Meeting. Their present number is 146.

7th. Voted to hold the next Q. M. at Candia the third Wednesday and Thursday in October next.

The afternoon of the first day of the meeting, and the second day were improved by preaching, exhortation, & prayer. The persons who preached were *Elders*— David Harriman, Enoch Place, Timothy Morse, Moses Bean, and S. B. Dyer.

Our meeting was very satisfactory and refreshing.\*

N. B. Much praise is due to the *Select men* of Gilmanton for posting up notifications, prior to the Quarterly Meeting, to prevent the sale of spirituous liquors, in the street, or near the meeting, and other riotous proceedings. We wish such a spirit of *philanthropy* and zeal for the laws prevailed in every place where our q. m. is holden.

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*Extract from the minutes of the Elders' Conference.*

Voted to recommend to our brethren and people in general, to disapprove of the use of *ardent spirits* at *Funerals*; (except as a medicine;) also, to discontinue the wearing of *badges of mourning*. ENOCH PLACE, Clerk of the Conference.

\*I regret that I could not publish the foregoing minutes more fully, but want of room obliges me to abridge. — E. C.

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NEWFIELD, SEPT. 14th, 1820.

*Brother Chase,*

I think it my duty to forward the following minutes for publication.  
Samuel Burbank.

*Minutes of the Edgecomb Yearly Meeting, holden at Mount-Vernon the first Saturday and Sabbath in Sept. 1820.*

Saturday Sept. 2. Opened meeting by praise and fervent prayer that the Great HEAD of the church would guide us in all our deliberations. Then,

1st. Chose Elder ZACHARIAH LEACH *Moderator.*

2d. Chose Elder SAMUEL BURBANK *Clerk.*

3d. Received reports from sundry Quarterly Meetings, viz.

1. Edgecomb q. m. Some of the churches complain of being too little engaged in Zion's cause; others have had additions: in general, good union exists among them. Next q. m. to be holden on Parker's Island the 3d Saturday and Sabbath in October next.

2. Montville q. m. The churches in good standing, regular in their order, and we trust, growing in g. acc.

3. Farmington q. m. Almost all the churches of late have had a revival; and are striving together for the unity of the spirit. Next q. m. to be holden at Auson, the 3d Saturday & Sabbath in October next.

4. Gorham q. m. Agreeably to the minutes published in the Informer, page 147.

We had not the satisfaction to hear from any part of the connection except the State of Maine.

4th. Appointed Elders Ward Lock, John Foster, and Timothy Cunningham a committee to visit the church in Malta, and set things in order there.

5th. Heard the report of a committee, that was appointed by the last Edgecomb Y. M. to visit certain Elders and churches, which report is as follows: "We visited Elders Humphry Purrington and Nathaniel Purrington Bowdoin, also Elder Joseph Robinson of Bowdoinham, and the churches (four in number) in connection with them, and after much conversation and examination relative to the subject, the committee received the said Elders and Churches into the connection & fellowship of the people called Freewill Baptists."

6th. Agreed to accept the above report.

7th. Appointed Elders Humphry Purrington and Josiah Farwell to visit the church in W. F. I., and do such church business there as they and the church think necessary.

8th. Voted to hold an Eld. Conference on ~~Monday~~ ~~Monday~~ next at 8 o'clock A. M.

9th. Voted to close the meeting of business.

A meeting of worship was attended in the afternoon, and a discourse delivered by Br. James Colley from these words: "*Blessed are the people, that know the joyful sound.*" A good season was enjoyed.

Lords day a large concourse of people attended, to whom Elder Zachariah Leach preached (in the forenoon) from Luke 2. 29, 30, 31, 32. In his discourse he *swam clearly in deep water.* In the afternoon Elder Joshua Farwell spake from Rev. 21. 8. [Understandingly.] This Y. M. be it spoken to the praise of the GREAT HEAD of the church, closed in such a manner, as was encouraging to saints, and alarming to sinners.

A Capt. ——— came into the broad aisle, in presence of all the people, *begging for mercy.* An Elder ——— stepped to him, and they [the Elder and the Captain] kneeled down together, (in the broad aisle,) and begged for mercy. The Captain, I believe, professed deliverance by the Son of God. And I was informed, the *Ensign* of the same company said, he also meant to "go with the man." We finally parted in peace.

SAMUEL BURBANK, *Clerk.*

#### ORDINATION.

ORDAINED in Gray, Me. Sept. 8, 1820, James Colley to the work of the Ministry. A discourse and ordaining prayer, by E. Z. Leach; Charge by Elder Samuel Burbank; and Right hand of Fellowship by Elder Jeremiah Bullock.

#### FOR THE INFORMER.

It will be observed that the words Church, Church-Meetings, Monthly-Meetings, Quarterly-Meetings, and Yearly-Meetings, have frequently been mentioned in the Informer; and for the information of those, who are unacquainted with our order, it is thought expedient to make the following observations.

#### CHURCHES.

We mean by a *church*, that it is a company of brethren and sisters, who have united themselves together, to watch over each other for their benefit, having been baptized by immersion, and received the right hand of fellowship by the Elder, who baptized them, or some other Elder, qualified for that purpose.

#### CHURCH MEETINGS.

*Church Meetings* are appointed by one or more of the members of the church. The church have a right to receive members into the church, to labour with disorderly members, and reject them, if they cannot reclaim them.

## MONTHLY MEETINGS.

*Monthly Meetings* are meetings, holden once in every month by each church, for the purpose of relating to each other the state of their minds, to tell their experience, to sing, pray, and admonish one another, &c. Any person, who behaves orderly, has a right to attend these meetings. The precise number of churches belonging to this connection, I cannot at present ascertain; but hope to be able to soon.

## QUARTERLY MEETINGS.

*Quarterly-Meetings* are holden four times in a year, at stated periods for the purpose of receiving, accounts from the several churches, belonging to the same; and after the business is closed the remainder of the time is spent in preaching, praying, singing, and exhortation. Each Q. M. is holden at least two days. There are eleven Quarterly-Meetings in the connection, viz. Four in the State of Maine, called the Gorham, Edgecomb, Farmington, and Montville Quarterly-Meetings. Three in New-Hampshire, viz. New-Durham, Sandwich, and Weare Quarterly-Meetings. Three in Vermont, viz. Strafford, Wheelock, and Huntington Quarterly-Meetings. One in New-York, called the Bethany Quarterly-Meeting.

Each and every church is requested to send one or more messengers to the Quarterly-Meeting, from time to time, furnished with a written epistle, or verbal information from the church to which he or they belong, with information of the number of members belonging to the church, he or they represent, the number added, dismissed, died or rejected since the last Qr. Meeting.

A written epistle, prepared by the *Clerk* or *Elder* of the church, is preferred; then the messengers have liberty to make further remarks if they wish.

## YEARLY MEETINGS.

There are four *Yearly-Meetings* in the connection. One in New-Hampshire, called the New-Durham Y. M. holden annually on the 2d Saturday in June. Two in the State of Maine, one called the Edgecomb Y. M. holden annually on the first Saturday in September; the other called the Gorham Y. M. holden annually on the first Saturday in November. One in Vermont, called the Strafford Y. M. holden annually on the 1st Saturday in October. The Yearly-Meetings are designed to receive intelligence from the several Quarterly-Meetings and are conducted in other respects, as the Quarterly-Meetings are.

## ELDERS' CONFERENCE.

An Elders' Conference is composed of, 1st. Ordained Teaching Elders. 2d. Ruling Elders. 3d. Deacons. 4th. Unordained Preachers. 5th. Clerks of the churches.

No person, who does not fill one or more of the afore-named offices, is admitted into an Elders' Conference, without a request being made by the person, or persons, and a vote passed by the conference to admit them.

The design of a conference is to transact such business, as relates to the *Elders*; and recommend such regulations to be observed by the *Connection*, as the conference think will be for the good of the whole. They are generally holden, either on the day before, or day after each and every Quarterly and Yearly-Meeting, at, or near the place of the meeting.

## RELIGIOUS INTELLIGENCE.

FOR THE INFORMER.

*A lengthy communication is just received from our good correspondent Elder Charles Bowles of Huntington, Vt. but for want of room we can only make the following short extract.*

He says that they held their Quarterly-Meeting at Huntington, Sept. 16th & 17th, in which they enjoyed a refreshing season. At the commencement of the afternoon meeting, the Ordained Elder George W. Powers to the work of the Ministry. Their next q. m. is to be holden at Waterbury, Vt. the Saturday following the second Wednesday in January next. The Elders' Conference to be holden the Friday preceding.

He writes that he has been a journey of late to the north where he enjoyed much freedom in preaching the word, sa many mourning under a sense of their sin, others rejoicing "hope of Eternal Life." He says there are great prospects reformation in that region, in some places it has already commenced, and is spreading gloriously. At the close of his letter, he mentioned that on the 21st of September, they ordained Elder Leland Huntly to the work of the Ministry, at Duxbury, Vt.

Dr. John Meigs of Lyndon, Vt. in a letter to the Editor, dated, Sept. 25th, says: "The pleasing cause of Zion in that place is gaining ground. Glory to God."

In a letter from Br. Richard Eddy, dated at Gloucester, I. we learn that a great reformation has taken place in the and the adjoining towns, under the improvement of sister

H. Danforth, and that it still continues. Elder Joseph White is laboring there now, and administers the Ordinance of Baptism, as often as every Sabbath.

Elder Moses How, in writing to the Editor of the Christian Herald, informs us that the reformation in part of Ms & R. I. is the most glorious he ever saw. His calculation of the number of the late converts in twelve towns in that region is as follows, viz.

New-Bedford,	400	Bristol,	600
Tiverton,	150	Newport,	500
Swansey,	160	Barrington,	100
Rehoboth,	150	Sekonk,	50
Dighton,	50	Providence,	500
Warren,	150	Smithfield,	100

Making in all, [converted in about 8 months,]

2910

#### TO PATRONS.

IT is believed that the price of THE INFORMER is 60 cents per annum, [exclusive of postage,] payable at the end of the year or 50 if paid in six months from the time of subscribing. Any person who is accountable for 4 sets to have the 5th gratis. I now add, that any person, who will obtain 20 subscribers, may have 20 papers by paying for 15. Or in other words. They shall be allowed 25 per cent discount on 20 papers, or any larger number. Whoever will send one dollar at the close of his first year, shall be considered as having paid for two years; and in the same manner for 5 or 20 papers, subject to the aforesaid deduction.

The Editor would not ask for any money at this scarce time, if he were able to do without it; but having so much to pay the paper maker next December obliges him to ask his patrons for a little. He hopes they will have the goodness to forward, at least, a part, as soon as the first of December next. If Money enclosed in a letter, and sent by mail to the Editor, will be ensured by him, and a receipt returned without expense to subscribers.

B. C.

TO CORRESPONDENTS.  
Several interesting communica-

tions have been received, but the limits of the Informer are such, that I have been obliged to abridge some, from some to make a few extracts, and some to wholly omit for want of room, otherwise I should be pleased to publish them. I, however, wish correspondents to continue their communications, and I will publish as much as I can. I intent hereafter to print part of the paper on smaller type which will give more room.

Our friends are requested to give answers to the following questions: How many churches are there in the QUARTERLY MEETING to which you belong? In what towns are they situated? How many Ordained Ministers of the Free will-Baptist order, what are their names, and in what towns do they reside? Also, as near as you can ascertain, what is the number of members in each church?

It is wished that the above request might be attended to by all the QUARTERLY-MEETINGS in the connection at their next meeting, and forward the account to the subscriber at Andover, N. H. as soon after their meetings as convenient, to be published in the INFORMER. B. CHAS. EDITOR.

N. B. In order that the foregoing may not be forgotten, Elder S. Burbank of Newfield, Me. is requested to carry his paper to the Yearly-

Meeting, to be holden at Parsonsfield Me. the first Saturday ant Sabbath in Nov. next, and if he can obtain the necessary information there, to transmit the same; if not request some person from each of the q. ms. in the S. M. to attend to it. Eld. J. Woodman of Eaton is desired to present his paper to the Sandwich, N. H. q. m. Elder G. Hacket of Lumberville, Vt. to Strafford q. m. Elder C. Barnes to Huntington q. m. Eld. J. Nelson to Wheelock q. m. Elder N. Brown to Bethany N. Y. q. m. The others, I have known to go off. E. C.

Eld. John Bazzell has commenced

## POETRY.

FROM THE GUARDIAN.

### A WARNING TO YOUTH.

Death! 'tis a melancholy call,  
A certain judgment on us all;  
Into its icy arms 'twill fold,  
The gay, the great, the young,  
the old.

I saw a youth, the other day,  
Trifling his precious hours a-  
way:

In prime of life, and levity,  
He dropt into Eternity.

As he lay on his dying bed,  
The thoughts of death fill'd  
him with dread;  
He cried, "I see my wretched  
state,

But now, alas! it is too late."

His tender parents, dumb with  
grief,

Could now afford him no re-  
lief;

With aching heart, and flow-  
ing tears,

They offer'd up their silent

prayers.

His little sisters stood near by,  
And cried, "dear brother, do  
not die."

"Alas!" cried he "my race is  
run,

And into dust I must return.

"My parents dear, 'tis hard to  
part!

O death, it stings, I feel the  
smart;

Your pray'rs will not avail for  
me;

I'm doom'd to woful misery!"

A few short moments quickly  
past,

And this poor youth breath'd  
out his last;

His dying words dreadful to  
tell,

Were these. "I sink, I sink to  
Hell."

A.

*An Oration by Eld. H. D. Bazzell will be in the next number.*

No. 2. V. 1. of the Magazine, & any  
who wish for them can be supplied by  
applying to this Office. The 1st No.  
was printed in August last.

## NOTE.

This certifies that I, Henry Scudder, age my son [Henry] his time, to  
act for himself, as if he were twenty  
one years of age, and do not in quality  
claim him, or his estate. I also  
certify persons trusting me for pur-  
suing him on my account. I shall pay  
my debts of his contracting after this  
date. HENRY SCUDER

SALISBURY, N. H. Sept. 16, 1820.